THE

Grand Question RESOLVED,

What we must do to be *SAVED.*

INSTRUCTIONS FOR A Holy Life:

BY

The Late Reverend Divine,
Mr. *RICHARD BAXTER.*

Recommended to the Book-seller a few days before his Death, to be immediately Printed for the good of Souls.

Acts 16. 30.
Sirs, What must I do to be Saved.

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The Great Case Resolved,

How to be certainly SAVED.

Instructions for a Holy Life.

I. The Necessity, Reason and Means of Holiness.

II. The Parts and Practice of a Holy Life.

For Personal Direction, and for Family Instruction. With two short Catechisms, and Prayers.

Reader,

IGnorant *Persons cannot* remember long and many words, *nor* understand *a* brief stile *and* few words. *This maketh it impossible to write a Catechism, that shall not be unsuitable either to the* Understanding *or the* Memory *of such. I must therefore desire the Teacher to make up this unavoidable Defect, by opening the meaning (especially of the Catechisms) to the Children and Servants, when they have learned and say the words: Read the Instructions often to them, and press all as you go on their Affections.* For the bare words *without a present Guide, may be all lost.*

I. The Necessity, Reason, and Means of Holiness.

1. *To keep up the Resolutions of the Converted.* *And,*
2. *To instruct those In Families that need them.*

THough the (a) saving of Souls be a matter of unexpressible Importance, yet (the Lord have mercy upon them;) What abundance are there that think it not worthy of their *serious Enquiry*, nor the *reading* of a *good Book*, one hour in a Week? For the sake of these careless *slothful* Sinners, I have here spoken *much in a little room*, that they may not refuse to read and consider so short a Lesson, unless they think their Souls worth *nothing*. Sinner, as thou wilt shortly answer it before God, deny not to God, to thy self, and me, the sober pondering, and faithful practising these few Directions.

1. *Begin at home and know thy self*: Consider what it *is to be a* (b) *MAN*. Thou art made a nobler Creature than the *Brutes*. They serve *thee*, and are *governed* by thee; and Death ends all *their* Pains and Pleasures. But *thou* hast *Reason* to *rule thy self and them*; to *know thy God*, and *serve* thy *End*, and *know thy way*, and *do thy Duty*. Thy *Reason* and *Free-will*, and *Executive Power*, are part of the *Image of God* upon thy *Nature*; so is thy *Dominion* over the *Brutes*, as (under him) thou art their *Owner*, their *Ruler*, and their *End*. But thy *Holy Wisdom*, and

(a) *Mar.* 8. 36. *Mat.* 6. 33. *Job.* 21. 14. and 22. 17. *Psal.* 1. 2, 3. *Psal.* 14. and 12. (b) *Psal.* 8. 4, 5, 6. *Gen.* 1. 26, 27, *Gen.* 9. 6. *Col.* 3. 10.

and *Goodneſs*, and *Ability*, is the chief part of his Image, on which thy *Happineſs* depends. Thou haſt a Soul that cannot be *ſatisfied in Knowing*, till thy (*c*) Knowledge reach to *God himſelf*: Nor can it be *diſpoſed* by any other: Nor can it (or the Societies of the World) be *well governed according to its Nature*, without regard to his *Soveraign Authority*, and without the *hopes* and (*d*) *fears* of *Joy* and *Miſery hereafter*: Nor can it be (*e*) *happy* in any thing, but *ſeeing*, and *loving*, and *delighting in this God*, as he is revealed in the other World. And is *this Nature* given thee in *vain*? If the Nature of *all things* be fitted to its (*f*) *Uſe* and *End*, then it muſt be ſo with *thine*.

II. By *knowing thy ſelf* then, thou muſt needs know that *there is a* (*g*) *GOD*; and that he is thy *Maker*, and *infinite in all Perfections*; and that he is thy *Owner*, thy *Ruler*, and thy *Felicity* or *End*. He is mad that ſeeth not, that ſuch *Creatures* have a *Cauſe* or *Maker*; and that all the *Power*, and *Wiſdom*, and *Goodneſs* of the *World*, is cauſed by a *Power*, and *Wiſdom*, and *Goodneſs*, which is *greater* than that of all the World. And *who* can be our *Owner*, but He that *made us*? And who can be our *higheſt Governour*, but our *Owner*? whoſe infinite *Power*, *Wiſdom*, and *Goodneſs*, maketh him only fit thereto. And if he be our *Governour*, he muſt needs have *Laws*, with *Rewards* for the *Good*, and *Puniſhments* for the *Bad*; and muſt *Judge* and *Execute* accordingly. And if he be our *Chiefeſt Benefactor*, and all that we have is *from him*, and all our *Hope and Happineſs is in him*, nothing can be more clear than that the very *Nature of Man* doth prove, that in Hope of future Happineſs, he ſhould *abſolutely reſign himſelf* to the *Will* and *Diſpoſal* of this God, and that he

(*c*) *Joh.* 17. 3. 1 *Joh.* 4. 6, 7. *Jer.* 9. 24. (*d*) *Luk.* 12. 4, 5. (*e*) *Pſal.* 16. 5, to 11. (*f*) *Iſa.* 45. 18. (*g*) *Pſal.* 14. 1. *Gen.* 1. 1. *Rev.* 1. 8. *Rom.* 1. 19. 20. *Pſal.* 46. 10. *Pſal.* 9. 10. *Pſal.* 100. and 23. *Pſal.* 19. 1, 2, 3. *Pſal.* 47. 7. *Ezek.* 18. 4. *Gen.* 18. 25. *Mal.* 1. 6.

should (h) *absolutely obey him*, and that he should *love and serve him* with all his Power. It being impossible to *Love, Obey*, and *Please* that God too much, who is thus our *Cause*, our *End*, our *All*.

III. By *knowing thus thy* self *and* God, *it is easie to know what Primitive* Holiness *and Godliness is*. Even this hearty, entire and absolute resignation of the Soul to God, as the Infinite Power, Wisdom, and Goodness; as our Creator, our Owner, Governour, and Felicity or End; fully submiting to his Disposals; obeying his Laws, in hope of his promised Rewards, and fear of his threatned Punishments: and loving and delighting in himself, and all his Appearances in the World; and desiring and seeking the endless sight and enjoyment of him in heavenly Glory, and expressing these Affections in daily Prayer, Thanksgiving and Praise. *This is the Use of all thy Faculties; the End and Business of thy Life; the Health and Happiness of thy Soul: This is that Holiness or Godliness which God doth so much call for.*

IV. And by this it is easie to know, what a (k) state of Sin and Ungodliness is. Even the want of all this Holiness, and the setting of *carnal Self* instead of *GOD*. When Men are proudly Great, and Wise, and Good in their own Eyes; and would dispose of themselves, and all their Concernments, and would rule themselves, and please themselves, according to the fleshly appetite and Fancy; and therefore love most the Pleasures, and Profits, and Honours of the World, as the Provision to satisfie the desires of the Flesh; and God shall be no further Loved, Obeyed or Pleased, than the Love of Fleshly Pleasure will give leave; nor shall have any thing but what the Flesh can spare. This is a Wicked, a Carnal, an un-

(h) *Matth.* 22. 37. *Jer.* 5. 22. 2 *Cor.* 5. 8, 9. *Titus* 2. 14. 2 *Cor.* 8. 5. & 6. 16, 17, 18. 1 *Pet.* 2. 9. *Psal.* 10. *Psal.* 37. 4. *Psal.* 40. 8. *Col.* 3. 1. 2. *Mat.* 6. 20. 21. 2 *Cor.* 4. 17, 18. (k) *Psal.* 14. & 1. *Heb.* 12. 14. *Rom.* 8. 12, 13. *Job.* 3. 34. 5. 6. 1 *Joh.* 2. 15, 16. *Rom.* 13. 14, 15. *Rom.* 6. 16. *Luk.* 18. 23 & 14. 26, 33.

ungodly State; though it break forth in various ways of Sinning.

V. By this, Experience it self may tell you, that most Men (*l*) (yea all, till Grace renew them) are in this ungodly miserable State: (Though only the Scripture tells us how this came to pass) Though all are not Fornicators, nor Drunkards, nor Extortioners, nor Persecutors, nor live not in the same way of Sinning; yet Selfishness, and Pride, and Sensuality, and the love of Worldly Things, Ignorance and Ungodliness are plainly become the common Corruption of the Nature of Man; so that their Hearts are turned to the World from God, and filled with Impiety, filthiness, and Injustice; and their Reason is but a Servant to their Senses; and their (*m*) Mind, and Love and Life, is Carnal; and this carnal Mind is Enmity to the Holiness of God, and cannot be subject to his Law. This Corruption is hereditary, and is become, as it were, a Nature to us, being the mortal Malady of all our Natures. And it is easie to know that such an unholy wicked Nature must needs be loathsome to God, and (*n*) unfit for the happy enjoyment of his Love, either here, or in the Life to come: For what Communion hath Light with Darkness?

VI. Hence then it is easie to see, *what Grace is needful to a Man's Salvation.* So odious a Creature, such an unthankful Rebel, that is turned away from God, and set against him, and defiled with all this filth of Sin, must needs be both (*o*) Renewed and Reconciled, Sanctified and Pardoned, if ever he will be saved. To love God, and be beloved by him, and to be delighted herein, is the sight of his Glory, is the Heaven and Happiness of Souls; and all this is contrary to an unholy State. Till Men have new and holy Hearts, they can neither see God, nor love him, nor delight in him, nor take him

(l) *Rom.* 3. *Psal.* 14. *Ephes.* 2. 2, 3. *Rom.* 5. 12. 17. 19. *Jah.* 3. 6. (m) *Rom.* 8. 5, 6, 7. (n) *Psal.* 4. 3. 2 *Cor.* 6. 14. 17. (o) *Psal.* 32. 1, 2. 1 *Cor.* 6. 11. *Tit.* 2. 14. *Tit.* 3. 5, 6, 7. *Heb.* 14. 14. *Mat.* 5. 8.

for their chief Content; for the Flesh and World have their delight and Love. And till Sin be (p) pardoned, and God reconciled to the Soul, what Joy or Peace can it expect from him, whose Nature and Justice engageth him to loath and punish it?

VII. And Experience will tell you, how (q) insufficient you are, for either of these two Works your selves; to renew your Souls, or to reconcile them unto God. Will a Nature that is Carnal resist and overcome the Flesh, and abhor the Sin which it most dearly loveth? Will a Worldly Mind overcome the World? When Custom hath rooted your natural Corruptions, are they easily rooted up? O how great and hard a Work is it, to cause a blind unbelieving Sinner to set his Heart on another World, and lay up all his Hopes in Heaven, and to cast off all the things he seeth, for that God and Glory which he never saw! And for a hardned, worldly, fleshly heart to become Wise, and Tender, and Holy, and Heavenly, and abhor the Sin which it most fondly loveth! And what can we do to satisfie Justice, and reconcile such a rebel Soul to God?

VIII. Nature and Experience having thus acquainted you with your Sin and Misery, and what you want, will further tell you that God (r) doth not yet deal with you according to your deserts. He giveth you Life, and Time, and Mercies, when your Sins had forfeited all these: He obligeth you to repent and turn unto him. And therefore Experience telling you, that there is some Hope, and that God hath found out some way of shewing Mercy to the Children of Wrath, Reason will command you to enquire of all that are fit to teach you, what way of Remedy God hath made known. And, as you may soon discover, that the Religion of Heathens and Mahometans, is so far from shewing the true Remedy, that

(p) *Rom.* 5. 1, 2, 3. (q) *Psal.* 97. 7, 8, 15. 1 *Cor.* 2. 11, 21. *Heb.* 14. 12. 2 *Pet.* 1. 3. (r) *Act.* 14. 27. & 17. 24, 27, 28. *Rom.* 1. 19, 20. *Rom.* 2. 4. *Job* 33. 14. to 25. *Mat.* 12. 42, 43.

that they are part of the Diſeaſe it ſelf: So you may learn, that a (*ſ*) wonderful Perſon, the Lord Jeſus Chriſt, hath undertaken the Office of being the Redeemer and Saviour of the World; and that he, who is the Eternal Word and Wiſdom of the Father, hath wonderfully appeared in the Nature of Man, which he took from the Virgin *Mary*, being conceived by the *Holy Ghoſt*; and that we might have a *Teacher* ſent from † Heaven infallibly and eaſily to acquaint the World with the Will of God, and the unſeen things of Life Eternal: How God (*t*) bare Witneſs of his Truth, by abundant, open, and uncontrouled *Miracles*: (*u*) How he conquered Satan, and the World, and (*w*) gave us an Example of perfect Righteouſneſs, and underwent the Scorn and Cruelty of Sinners, and ſuffered the Death of the Croſs, as a Sacrifice for our Sins to reconcile us unto God: How he roſe again the third day, and conquered Death, and lived forty days longer on Earth, inſtructing his Apoſtles, and giving them Commiſſion to preach the Goſpel to all the World; and then aſcended bodily into Heaven, while they gazed after him: How he is now in Heaven both God and Man in one Perſon, the Teacher, and King, and High-Prieſt of his Church. Of Him muſt we learn the way of Life; by Him muſt we be ruled as the Phyſician of Souls. All Power is given Him in Heaven and in Earth. By his Sacrifice, and Merits, and Interceſſion muſt we be pardoned and accepted with the Father; and only by him muſt we come to God. He hath procured and eſtabliſhed a *Covenant of Grace*, which Baptiſm is the Seal of: Even [*That God will in him be our God and reconciled Father, and Chriſt will be our Saviour, and the Holy Ghoſt will be our Sanctifier, if we will unfeignedly conſent; that is, if penitently and believingly we give up our ſelves to God.*

(*ſ*) *Iſa.* 9. 6, 7. & 53. *Joh.* 3. 16. 19. & 1. 1, 3, 4. & 3. 2. *Joſh.* 1. 18. (*t*) *Acts* 2. 22. *Heb.* 2. 3, 4. (*u*) *Mat.* 4. *Pet.* 2. 22, 23, 24, 25. *Mat.* 26. 27, 28. *Act.* 1. *Heb.* 4. *Eph.* 1. 22, 23. *Rom.* 5. 1, 3, 9. *Heb.* 8, 9, 13. & 8. 6, 7. *Heb.* 7. 25. 1 *John* 5. 10, 12. *John* 5. 22. & 3. 18, 19. *Mat.* 25.

God the Father, Son, and Holy Ghost, in those Relations.] This Covenant in the Tenor of it, is a Deed of Gift, of Christ, and Pardon, and Salvation to all the World: If by the true Faith and Repentance they will turn to God. And this shall be the Law according to which he will judge all that hear it at the last; for he is made the judge of All, and will raise all the dead, and will justify his Saints, and judge them unto endless Joy and Glory, and condemn the Unbelievers, Impenitent and (x) ungodly, unto endless Misery. The Soul alone is judged at Death, and Body and Soul at the Resurrection. This Gospel the Apostles preached to the World; and that it might be effectual to Mens Salvation, the (y) Holy Ghost was first given to inspire the Preachers of it, and enable them to speak in various Languages, and infallibly to agree in One, and to work many great and open Miracles to prove their Word to those they preached to: And by this means they (z) planted the Church; which ordinary Ministers must increase, and teach, and oversee, to the end of the World, till all the Elect be gathered in. And the same (a) Holy Spirit hath undertaken it, as his Work, to accompany this Gospel, and by it to convert Mens Souls, Illuminating and Sanctifying them; and by a secret (b) Regeneration to renew their Natures, and bring them to that Knowledge, and Obedience, and Love of God, which is the Primitive Holiness, for which we were created, and from which we fell. And thus by a Saviour and a Sanctifier must all be reconciled and renewed, that will be glorified with God in Heaven. All this you may learn from the Sacred Scriptures, which were (c) written by the Inspiration of the Holy Spirit, and sealed by multitudes of open (d) Miracles, and contain the very Image and Superscription of God, and have been received and preserved

(x) *Luke* 16. (y) *Acts* 2. *John* 17. 23. (z) *Mat.* 28. 19. *Acts* 14. 23. *Act.* 20. *Act.* 26. 17, 18. (a) *Rom.* 8. 9. (b) *Tit.* 3. 5, 6. *Joh.* 13. 5, 6. (c) 2 *Tim.* 3. 16. (d) *Heb.* 2. 3, 4.

ſerved by the Church, as the certain Oracles of God, and bleſſed by him through all Generations, to the ſanctifying of many Souls.

IX. When you underſtand all this, it is time for you to (*e*) look home, and underſtand now what State your Souls are in. That you were made capable of Holineſs and Happineſs, you know: that you and all Men are fallen from God, and Holineſs, and Happineſs, unto Self, and Sin, and Miſery, you know: that you are ſo far redeemed by Chriſt, you know, as to have a pardoning and ſaving Covenant tendered you, and Chriſt and Mercy offered to your choice. But whether you are truly penitent Believers, and renewed by the Holy Ghoſt, and ſo united unto Chriſt, this is the Queſtion yet unreſolved; this is the Work that is yet to do, without which there is no Salvation; and if thou die before it is done, wo to thee that ever thou waſt a Man. Except a Man be (*f*) *Regenerate by the Spirit*, and Converted, and made a *New Creature*, and of Carnal be made Spiritual, and of Earthly be made Heavenly, and of Selfiſh and Sinful be made Holy and Obedient to God, he can never be ſaved, no more than the Devil himſelf can be ſaved. And if this be ſo, (as nothing is more ſure) I require thee now, who readeſt theſe words, as thou regardeſt thy Salvation, as thou wouldeſt eſcape Hell Fire, and ſtand with Comfort before Chriſt and his Angels, at the laſt, that thou ſoberly conſider whether Reaſon command thee not to try thy State; whether thou art thus (*g*) renewed by the Spirit of Chriſt or not? And to (*h*) call for help to thoſe that can adviſe thee, and follow on the ſearch till thou know thy Caſe. And if thy Soul be a ſtranger to this ſanctifying Work, whether Reaſon command thee not, without any delay, to make out to Chriſt, and beg his Spirit, and caſt away thy Sins, and give up thy ſelf entirely

(e) 2 *Cor.* 13. 5. *Pſal.* 4. 5. 2 *Pet.* 1. 10. (f) *John* 3. 5. 2 *Cor.* 5. 17. *Rom.* 8. 7, 9. *Phil.* 3. 18, 20. (g) *Acts* 16. 14. (h) *Acts* 2. 37. & 16. 30. & 11. 23. 2 *Cor.* 6. 1, 2. *Rev.* 2. 7.

tirely to thy God, thy Saviour and Sanctifier, and enter into his Covenant, with a full Resolution never to forsake him; to deny thy self, and the desires of the Flesh, and this deceitful transitory World, and lay out all thy hopes on Heaven, and speedily, whatever it cost thee, to make sure of the Felicity which hath no end? And dareſt thou refuse this when God and Conscience do command it? And further I advise you,

X. Understand how it is that *Satan hindreth Souls from being sanctified*: That you may know how much to resist his Wiles. Some he deceiveth by (*i*) malicious Suggestions, that Holiness is nothing but Fancy or Hypocrisie! (And if *God* and *Death*, and *Heaven*, and *Hell*, were Fancies, this might be believed.) Some he debaucheth by the power of fleshly Appetite and Lust, so that their Sins will not let their Reason speak: Some he keepeth in utter Ignorance, by the evil Education of ignorant Parents, and the negligence of (*k*) ungodly Soul-murdering Teachers: some he deceiveth by worldly Hopes, and keepeth their Minds so taken up with worldly Things, that the Matters of Eternity can have but some loose and uneffectual Thoughts, or as bad as none: Some are entangled in (*l*) ill Company, who make a scorn of a holy Life, and feed them with continual Diversions and vain Delights: And some are so (*m*) hardened in their Sin, that they are even past feeling, and neither fear God's Wrath, nor care for their Salvation, but hear these things as Men asleep, and nothing will awake them: Some are discouraged with a conceit that Godliness is a Life so (*n*) grievous, sad, and melancholy, that rather than endure it, they will venture their Souls, come on it what will; (as if it were a grievous Life to love God, and hope for endless Joys, and a pleasant Life to love the World and Sin, and live within a step of Hell!) Some that are convinced, do (*o*) put

(*i*) *Acts* 24. 14. & 28. 22. & 24. 5, 6. (*k*) *Mal.* 2. 7, 9. *Hos.* 4. 9. (*l*) *Prov.* 13. 20. (*m*) *Ephes.* 4. 18, 19. (*n*) *Mal.* 1. 13. (*o*) *Mat.* 25. 3. 8. 12. & 24. 43, 44.

put off their Coverſion with Delays, and think it's time enough hereafter; and are purpoſing and promiſing till it be too late, and Life, and Time, and Hope be ended. And ſome that ſee there is a neceſſity of Holineſs, are (p) cheated by ſome dead Opinion, or Names, or Shews and Images of Holineſs; either becauſe they hold a ſtrict Opinion, or becauſe they joyn with a Religious Party, or becauſe they are of that which they think is the true Church, or becauſe they are baptized with Water, and obſerve the outward parts of Worſhip; and perhaps becauſe they offer God a great deal of Lip-Service, and Lifeleſs Ceremony, which never ſavoured of a Holy Soul. Thus Deadneſs, Senſuality, Worldlineſs and Hypocriſie, do hinder Millions from Sanctification and Salvation.

XI. If ever thou wouldeſt be ſaved, oppreſs not Reaſon by Senſuality or Diverſions: But ſometimes (q) retire for ſober Conſideration, diſtracted and ſleepy Reaſon is unuſeful: God and Conſcience have a great deal to ſay to thee: which in a crowd of Company and Buſineſs thou art not fit to hear. It is a (r) doleful caſe that a Man who hath a *God*, a *Chriſt*, a *Soul*, a *Heaven*, a *Hell* to think of, will allow them none but running Thoughts, and not once in a Week beſtow one Hour in Man-like ſerious (s) Conſideration of them! ſure thou haſt no greater things to mind. Reſolve then ſometimes to ſpend half an hour in the deepeſt thoughts of thy everlaſting State.

XII. Look (t) upon this World, and all its Pleaſures, as a Man of Reaſon, who foreſeeth the end, and not as a Beaſt, that liveth but by Senſe or preſent Objects. Do I need to tell thee, Man, that *thou muſt die*? Cannot Car-

(p) *John* 8. 39, 42, 44. *Rom.* 3. 1, 2. *Gal.* 4. 29. *Mat.* 13. 19, 20, 21, 22. & 15. 2, 3, 6. *Gal.* 1. 1. (q) *Pſal.* 4. 4. *Hag.* 1. 5. *Deut.* 32. 7, 29. (r) *Iſa.* 1. 3. (s) *Job* 34. 27. *Jer.* 23. 20. *Pſal.* 119. 59. (t) 2 *Cor.* 4. 8. *Deut.* 32. 29. 1 *John* 2. 17. 1 *Cor.* 7. 31. *Luke* 12. 19, 20. *John* 14. 1, 2. 1 *Theſ.* 5. 13.

Carcases and Dust instruct thee to see the end of Earthly Glory, and all the Pleasures of the Flesh? Is it a Controversie, whether thy Flesh must shortly perish? and wilt thou yet provide for it before thy Soul? What a sad farewel must thou shortly take, of all that Worldlings sell their Souls for! And O how quickly will this be! Alas, Man, the Day is even at hand; a few days more, and thou art gone! and darest thou live unready, and part with Heaven for such a World as this?

XIII. And then think soberly of the (*s*) Life to come, What it is for a Soul to appear before the living God, and be judged to endless Joy or Misery! If the Devil tempt thee to doubt of such a Life, remember that Nature, and Scripture, and the Worlds Consent, and his own Temptations are Witnesses against him. O Man, canst thou pass one day in Company, or alone in Business or in Idleness, without some sober Thoughts of Everlastingness? Nothing more sheweth that the Hearts of Men are asleep or dead, than that the Thoughts of endless Joy or Pain, so near at hand, constrain them not to be Holy, and overcome not all the Temptations of the Flesh, as Toys and inconsiderable Things.

XIV. Mark well what Mind most Men are of when they come to (*x*) die! Unless it be some desperate forsaken Wretch do they not all speak well of a Holy Life? and wish that their Lives had been spent in the most fervent Love of God, and strictest Obedience to his Laws? Do they then speak well of Lust and Pleasures, and magnifie the Wealth and Honours of the World? Had they not rather die as the most mortified Saints, then as careless, fleshly, worldly Sinners? And dost thou see and know this, and yet wilt thou not be instructed, and be wise in time?

XV. Think well what manner of Men these were, whose

(u) *Luke* 12. 4. *Eccl.* 12. 7. 2 *Pet.* 3. 11. 2 *Cor.* 4. 18. *Phil.* 3. 18, 20. (x) *Numb.* 23. 10. *Mat.* 25. 8 & 7. 21, 22. *Prov.* 11. 28, 29.

whose (y) Names are now honoured for their Holiness? What manner of Life did St. *Peter*, and St. *Paul*, St. *Cyprian*, St. *Augustine*, and all other Saints and Martyrs live; Was it a Life of fleshly Sports and Pleasures? Did they deride or persecute a Holy Life? Were they not more strictly Holy than any that thou knowest? And is he not self-condemned, that honoureth the Names of Saints, and will not imitate them?

XVI. Think what the difference is between a Christian and an (z) Heathen. You are loath to be Heathens or Infidels: But do you think a Christian excelleth them but in Opinion? He that is not Holier than they, is worse, and shall suffer more than they.

XVII. Think what the difference is between a (a) Godly Christian and an Ungodly. Do not all the Opposers of Holiness among us, yet speak for the same God, and Christ, and Scripture; and profess the same Creed and Religion with those whom they oppose? And is not this Christ the Author of our Holiness, and this Scripture the Commander of it? Search and see, whether the difference be not this, that the Godly are serious in their Profession, and the Ungodly are Hypocrites, who hate and oppose the practise of the very things which themselves profess; whose Religion serveth but to condemn them, while their Lives are contrary to their Tongues.

XVIII. Understand what the Devil's Policy is, by raising so many (b) Sects and Factions and Controversies about Religion in the World: Even to make some think that they are religious, because they can prate for their Opinions, or because they think their Party is the best, because their Faction is the Greatest, or the Least;

(y) *Matth.* 23. 29, 30, 31, 33. *Heb.* 11. 38. *John* 8. 39. (z) *Matth.* 10. 15. *Rom.* 2. *Acts* 10. 34, 35. (a) *Rom.* 2. 28, 29. *Matth.* 25. 28. *Luke* 19. 22. *Acts* 24. 15. *Gal.* 4. 29. (b) *Eph.* 4. 14. *Act* 20. 30. 1 *Cor.* 11. 19. 2 *Tim.* 4. 3 & 2. 14. 16. 1 *Tim.* 1. 5, 6. *Tit.* 3. 9. *Ephes.* 4. 3, &c. 1 *Cor.* 12. *Matth.* 12. 25. *Rom.* 2. 12, 27, 28, 29.

Least; the Uppermost, or the suffering Side. And to turn holy edifying Conference into vain Jangling; and to make Men Atheists, suspecting all Religion, and true to none; because of Mens diversity of Minds. But remember that Christian Religion is but One; and a thing easily known by its ancient Rule; and the universal Church, containing all Christians, is but One. And if carnal Interest or Opinions so distract Men, that one Party saith, We are all the Church; and another saith, It is we, (as if the Kitchin were all the House, or one Town or Village, all the Kingdom;) Wilt thou be mad with seeing this Distraction? Hearken, Sinner, all these Sects in the Day of Judgment shall concur as Witnesses against thee, if thou be Unholy; because however else they differed, (c) all of them that are Christians, professed the Necessity of Holiness, and subscribed to that Scripture which requireth it. Though thou canst not easily resolve every Controversie, thou mayst easily know the true Religion; It is that which Christ and his Apostles taught, which all Christians have professed, which Scripture requireth; which is first (d) pure, and then peaceable; most Spiritual, Heavenly, Charitable and Just.

XIX. Away from that (e) Company which is sensual, and an Enemy to Reason, Sobriety, and Holiness; and consequently to God, themselves and thee. Can they be wise for thee, that are fooliſh for themselves? or Friends to thee, that are undoing themselves? or have any pity on thy Soul, when they make a Jest of their own Damnation? Will they help thee to Heaven, who are running so furiously to Hell? chuse better Familiars, if thou wouldest be better.

XX. *Judge not of a holy Life by hearsay*, for it cannot so be known. (f) Try it a while, and then judge as thou

(c) *Gal.* 1. 7, 8. *Matth.* 28. 20. (d) *James* 3. 17. (e) *Eph.* 5. 11. *Prov.* 23. 20. 2 *Cor.* 6. 17, 18. *Psal.* 15. 4. *Deut.* 13. 3. (f) *John* 5. 40. *Luke* 14. 29, 30. *John* 6. 35, 37, 45.

hou findeſt it. Speak not againſt the things thou know-ſt not. Hadſt thou but lived in the Love of God, and he lively belief of endleſs Glory, and the Delights of olineſs, and the Fears of Hell, but for one Month or ay; and with ſuch a Heart, Hadſt (*g*) caſt away thy in, and called upon God, and ordered thy Family in holy manner, eſpecially on the Lord's Day; I dare oldly ſay, Experience would conſtrain thee to (*h*) ju-ifie a holy Life. But yet I muſt tell thee, it is not rue Holineſs, if thou do but try it with (*i*) Excep-ions and Reſerves: If therefore God hath convinced hee that this is his Will and Way, I adjure thee, as in is dreadful Preſence, that thou (*k*) *delay no longer*, but reſolve, and abſolutely give up thy ſelf to God as thy eavenly Father, thy Saviour, and thy Sanctifier, and *ake an everlaſting Covenant with him*, and then he and l his Mercies will be thine; his Grace will help thee, nd his Mercy pardon thee; his Miniſters will inſtruct hee, and his People pray for thee, and aſſiſt thee; his ngels will guard thee, and his Spirit comfort thee: nd when Fleſh muſt fail, and thou muſt leave this Vorld, thy Saviour will then receive thy Soul, and bring t into the participation of his Glory; and he will raiſe hy Body, and juſtifie thee before the World, and make hee equal to the Angels; and thou ſhalt live in the ight and Love of God, and in the Everlaſting Pleaſures f his Glory: This is the end of Faith and Holineſs. But f thou harden thy Heart, and refuſeſt Mercy, (*l*) e-erlaſting Wo will be thy portion, and then there will e no remedy.

And now, Reader, I beg of thee, and I beg of God n my bended knees, that theſe few words may ſink nto thy Heart, and that thou wouldeſt read them over nd over again, and bethink thee as a Man that muſt

(*g*) *Iſa.* 55. 6, 7. (h) *Matth.* 11. 19. (*i*) *Luke* 14. 33. (*k*) *Rev.* 22. 17. *John* 1. 12. *Rev.* 2. & 3. 1 *John* 5. 12, 13. *Pſal.* 34. 7. *Pſal.* 73. 26. *Matth.* 25. *Luke* 20. 39. *Heb.* 2. 3. *Theſ.* 2. 12. (*l*) 19. 27. *Prov.* 29. 1. & 1. 25.

shortly die. Whether any deserve thy Love and Obedience more than God? and thy thankful Remembrance more then Christ, and thy Care and Diligence more than thy salvation? Is there any Felicity more desirable than Heaven? or any Misery more terrible than Hell? or any thing so regardable as that which is everlasting? Will a few days fleshly Pleasures pay for the loss of heaven and thy immortal Soul? or will thy Sin and thy Prosperity be sweet at Death, and in the Day of Judgment? As thou art a Man, and as ever thou believest that there is a God, and a World to come, and as thou carest for thy Soul, whether it be saved or damned, I beseech thee, I charge thee, think of these things! think of them once a day at least! think of them with thy most sober serious Thoughts! Heaven is not a May-game, and Hell is not a Flea-biting! Make not a jest of Salvation or Damnation! I know thou livest in a Distracted world, where thou mayest hear some laughing at such things as these, and scorning at a Holy Life, and fastning odious Reproaches on the Godly, and merrily drinking, and playing, and prating away their Time, and then saying, that they will trust God with their Souls, and hope to be saved without so much ado! But if all these Men do not change their minds, and be not shortly down in the Mouth, and would not be glad to eat their Words, and wished that they had lived a holy Life, though it had cost them Scorn and Suffering in the World, let me bear the shame of a Deceiver for ever: But if God and thy Conscience bear witness against thy Sin, and tell thee that a holy Life is best, regard not the Gain-sayings of a Bedlam World, which is drunk with the Delusions of the Flesh: But *give up thy Soul and Life to God by Jesus Christ in a faithful Covenant!* Delay no longer, Man, but resolve; *Resolve immediately, resolve unchangeably; And God will be thine, and thou shalt be his for ever.* Amen. Lord have Mercy on this Sinner, and so let it be resolved by thee in him.

II. *The Parts and Practice of a Holy Life for Personal and Family Instructions.*

ALL is not not (*a*) done when men have begun a Religious Life: All Trees that blossom prove not fruitful; and all Fruit comes not to perfection. Many fall off, who seemed to have good Beginnings: And many dishonour the Name of Christ, by their Scandals and Infirmities: Many do grieve their Teachers Hearts, and lamentably disturb the Church of Christ, by their Ignorance, Errors, Self-conceitedness, Unruliness, Headiness, Contentiousness, Sidings and Divisions: Insomuch that the (*b*) Scandals and the Feuds of Christians are the great Impediments of the Conversion of the Infidel and Heathen World, by the exposing Christianity to their contempt and scorn, as if it were but the Error of men, as unholy and worldly, and proud as others, that can never agree among themselves: And many by their Passions and Selfishness are a Trouble to the Families and Neighbours where they live: And more by their Weaknesses and great Distempers, are Snares, Vexations, and Burdens to themselves. Whereas Christianity in its true Constitution, is a Life of such Holy (*c*) Light and Love, such Purity and Peace, such Fruitfulness and Heavenliness, as if it were accordingly shewed forth in the Lives of Christians, would command Admiration and Reverence from the World, and do more to their Conversion, than Swords or Words alone can do: and it would make Christians useful and amiable to each other: And their Lives a Feast and pleasure to themselves. I hope it may prove some help to these Excellent Ends, and to the securing Mens Salvation, if in a few sound Experienced Directions I open to you the Duties of a Christian Life,

(a) 1 *Cor.* 1. 25. *Heb.* 4. 1. 2 *Pet.* 2. 22. 1 *Cor.* 3. *Gal.* 3. & 4. *Matth.* 13. 41. & 18. 7. (b) *Phil.* 3. 18, 19. *Acts* 20. 30. (c) *Matth.* 5. 16. 1 *Pet.* 3. 1. 1 *Pet.* 2. 15. & 1. 8. 2 *Cor.* 1. 2.

I. *Keep still the true* (d) *Form of Christian Doctrine, Desire and Duty, orderly printed on your Minds:* That is, Understand it clearly and distinctly, and remember it, I mean the Great Points of Religion contained in Catechisms. You may still grow in the clearer understanding of your Catechisms, if you live an hundred Years: Let not the Words only, but the Matter, be as familiar in your Minds, as the Rooms of your House are. Such (e) solid Knowledge will establish you against Seduction and Unbelief, and will be still within you a ready Help for every Grace, and every Duty; as the Skill of an Artificer is for his Work: And for want of this, when you come among Infidels or Heretick, their Reasonings may seem unanswerable to you, and shake, if not overthrow your Faith; And you will easily err in lesser Points, and trouble the Church with your Dreams and Wranglings. This is the Calamity of many Professors; that while they will be most censorious Judges in every Controversie about Church-matters, they know not well the Doctrine of the Catechism.

II. *Live daily by Faith on* (f) *Jesus Christ, as the Mediator between God and you.* Being well-grounded in the Belief of the Gospel, and understanding Christ's Office, make use of him still in all your Wants. Think on the Fatherly Love of God, as coming to you through him alone: and of the Spirit, as given by him your Head, and of the Covenant of Grace as enacted and sealed by him; and of the Ministry as sent by him; and of all Times and Helps, and hopes as procured and given by him. When you think of Sin, and Infirmity, and Temptations, think also of his sufficient, pardoning, justifying and victorious Grace. When thou thinkest of the World, the Flesh, and the Devil, think how he over-

(d) 2 *Tim.* 1. 13. & 3. 7. *Heb.* 5. 12. *Phil.* 1. 9. *Rom.* 15. 14.
(e) *Eph.* 4. 13, 14. *Col.* 1. 9. & 2. 2. & 3. 10. 1 *Tim.* 6. 4.
(f) *John* 17. 3. *Ephes.* 3. 17, 18. *Mat.* 28. 19. *Ephes.* 1. 22, 23. & 4. 6, 16. *Rom.* 5. 2 *Cor.* 12. 9. *John* 16. 33. 1 *John* 5. 4. *Luke* 4. 14, 16. *Col.* 3. 3, 4. *Acts* 7. 59.

overcometh them. Let his Doctrine and the Pattern of his most perfect Life, be always before you as your Rule. In all your Doubts, and Fears, and Wants, go to him in the Spirit, and to the Father by him, and him alone. Take him as the Root of your Life and Mercies, and live as upon him and by his Life; and when you die, resign your Souls to him, that they may *be with him where he is, and see his Glory.* To live on Christ and use him in every Want, and address to God, is more than a general confused Believing in him.

III. *So believe in the Holy Ghost, as to* (g) *live and work by him, as the Body doth by the Soul.* You are not (h) baptized into his Name in vain; (but too few understand the sense and reason of it.) The Spirit is sent by Christ for Two great Works. 1. To the Apostles and Prophets, to (i) inspire them infallibly to preach the Gospel, and confirm it by Miracles, and leave it on Record for following Ages, in the Holy Scriptures. 2. To all his (k) Members, to illuminate and sanctifie them, to believe and obey this Sacred Doctrine (beside his common Gift to many to understand and preach it.) The Spirit having first indicted the Gospel, doth by it first regenerate, and after govern all true Believers. He is not now given us for the revealing of new Doctrines, but to understand and obey the (l) Doctrine revealed and sealed by him long ago. As the Sun doth by its sweet and discreet influence, both give and cherish the natural life of things sensitive and Vegetative; so doth Christ by his (m) Spirit our spiritual Life. As you do no work but by your natural Life, you should do none but by your spiritual Life: You must not only Believe, and Love and pray by it, but manage all your Calling by it; *for Holiness to the Lord* must be written upon all; All things are sanctified to you, because you being sanctified to God, devote

(g) *Gal.* 5. 16, 25. (h) *Matth.* 28. 19. (i) *John* 16. 13. *Heb.* 2. 34. (k) 1 *Cor.* 12. 12, 13. *Rom.* 8. 9. 13. *Joh.* 3. 5, 6. (l) 2 *Tim.* 3. 15, 16. *Jude* 19. 20. (m) *Ezek.* 36. 27. *Isa.* 44. 3. *Rom.* 8. 1, 5. 1 *Cor.* 6. 11. *Zech.* 14. 20.

all to him, and use all for him; and therefore must do all in the Strength and Conduct of the Spirit.

IV. (n) *Live wholly upon God, as All in All: As the first Efficient, principal Dirigent, and final Cause of all things.* Let Faith, Hope, and Love, be daily feeding on him. Let *Our Father which art in Heaven*, be first inscribed on your Hearts, that he may seem most amiable to you, and you may boldly trust him, and filial Love may be the spring of Duty. Make use of the Son and Spirit to lead you to the Father; and of Faith in Christ to kindle and keep alive the Love of God. God's Love is our Primitive Holiness, and especially called, with its Fruits, [*Our Sanctification,*] which *Faith in Christ* is but a means to. Let it be your principal End, in studying Christ, to see the Goodness, Love, and Amiableness of God in him: A condemning God is not so easily loved, as a gracious reconciled God. You have so much of the Spirit, as you have Love to God: This is the proper Gift of the Spirit to all the adopted Sons of God, to cause them, with filial Affection and Dependance, to cry, *Abba, Father.* Know not, desire not, love not any Creature, but purely as subordinate to God! Without him, let it be nothing to you, but as the Glass without the Face, or scattered Letters without the Sense; or as the Corps without the Soul. (o) Call nothing Prosperity or Pleasure, but his Love; and nothing Adversity or Misery, but his Displeasure, and the Cause and the Fruits of it. When any thing would seem lovely and desirable which is against him, call it (p) *Dung*! And hear that Man, as (q) Satan, or the Serpent, that would entice you from him; and count him but Vanity, a Worm, and Dust, that would affright you from your Duty to him. Fear him much, but love him more! Let (r) Love be the Soul and End of every other Duty:

It

(n) 1 *Cor.* 10. 31. *Rom.* 11. 36. 2 *Cor.* 5. 7, 8. 1 *John* 3. 1. *Rom.* 5. 1, 2, 3. *Mat.* 22. 37. *Ephes.* 1. 6. 2 *Cor.* 5. 19. *Gal.* 4. 4, 5, 6. (o) *Psal.* 30. 5. & 63. 3. (p) *Phil.* 3. 7, 8. (q) *Mat.* 16. 23. (r) 2 *Thess.* 3. 5. 2 *Cor.* 13. 14.

It is the End and Reason of all the rest; but it hath no End or Reason, but its Object. Think of no other Heaven, and End, and Happiness of Man, but Love the final Act, and God the final Object: Place not your Religion in any thing but the Love of God, with its Means and Fruits. Own no Grief, Desire, or Joy, but a mourning, a seeking, and a rejoycing Love.

V. *Live in the belief and hopes of Heaven, and* (s) *seek it as your Part and End; and daily delight your Souls in the fore-thoughts of the endless Sight and Love of God.* As God is seen on Earth but as in a Glass, so is he proportionably enjoyed. But when mourning, seeking Love hath done, and Sin and Enemies are overcome, and we behold the Glory of God in Heaven, the Delights of Love will then be perfect. You may desire more on Earth than you may hope for. Look not for a Kingdom of this World, nor for Mount *Zion* in the Wilderness. Christ reigneth on Earth, as *Moses* in the Camp, to guide us to the Land of the Promise: Our perfect Blessedness will be, where the Kingdom is delivered up to the Father, and God is *All in All*. A Doubt, or a strange heartless thought of Heaven, is Water cast on the sacred Fire, to quench your Holiness and your Joy. Can you travel one whole day to such an End, and never think of the Place that you are going to? which must be intended in every righteous Act (either notedly, or by the ready unobserved Act of a potent Habit.) When Earth is at the best, it will not be Heaven. You live no further by Faith, like Christians, than you either live for Heaven in seeking it, or else upon Heaven in Hope and Joy.

VI. *Labour to make Religion your Pleasure and* (t) *Delight.*

(s) *Col.* 3. 1, 2, 3, 4. *Mat.* 6. 19, 20, 21, 33. 2 *Cor.* 4. 17, 18. & 7. *Luk.* 12. 20. *Heb.* 6. 20. 1 *Cor.* 15. 28. *Ephes.* 4. 6. & 1. 23. *Phil.* 3. 18, 20. *Psal.* 73. 25, 26. *Joh.* 18. 36. (t) *Psal.* 1. 2, 3. & 84. 2, 10. & 63. 3, 5. & 37. 4. & 91. 19. & 119. 47, 70. *Isa.* 58. 14. *Psal.* 112. 1. *Rom.* 14. 17. & 5. 1, 3, 5. 1 *Pet.* 1. 8. *Mat.* 5. 11, 12. *Psal.* 32. 11.

light. Look oft to God, to Heaven, to Christ, to the Spirit, to the Promises, to all your Mercies. Call over your Experiences, and think what matter of high Delight is still before you, and how unseemly it is, and how injurious to your Profession, for one that saith he hopeth for Heaven, to live as sadly as those that have no higher hopes than Earth. How should that Man be filled with Joy, who must live in the Joys of Heaven for ever? Especially rejoyce when the Messengers of Death do tell you, that your endless Joy is near. If God, and Heaven, with all our Mercies in the way, be not reason enough for a joyful Life, there can be none at all. Abhor all Suggestions which would make Religion seem a tedious irksome Life. And take heed that you represent it not so to others; for you will never make them in love with that which you make them not perceive to be delectable and lovely. Not as the Hypocrite, by forcing and framing his Religion to his carnal Mind and Pleasure; but bringing up the Heart to a holy suitableness to the Pleasures of Religion.

VII *Watch as for your Souls, against this flattering tempting* (u) *World; especially when it is represented as more sweet and delectable, than God, and Holiness, and Heaven.* This World with its Pleasures, Wealth, and Honours, is it that is put in the Ballance by Satan, against God, and Holiness, and Heaven: And no Man shall have better than he chooseth and preferreth. The Bait taketh advantage of the brutish part, when Reason is asleep; and if by the help of Sense it get the Throne, the Beast will ride and rule the Man; and Reason become a slave to Sensuality. When you hear the Serpent, see his Sting, and see Death attending the forbidden Fruit: When you are rising, look down and see how far you have to fall! His Reason, as well as Faith, is weak, who for

(u) *Gal.* 6. 14. 1. *Joh.* 2. 15, 16. *Jam.* 1. 27. & 4. 4, 5. 1 *Joh.* 5. 4, 5. *Rom.* 12. 2. *Gal.* 1. 4. *Tit.* 2. 12. *Mat.* 19. 24. *Luk.* 12. 16. 21. & 16. 25. *James* 1. 11. & 5. 1, 2, 4. *Luke* 8. 14. *Heb.* 11. 26.

for such Fools-gawds, as the Pomp and Vanities of this World, can forget God and his Soul, and Death, and Judgment, Heaven and Hell, yea and deliberately command them to stand by. What Knowledge or Experience can do good on that Man, who will venture so much for such a World, which all, that have tried it, call vanity at the last? How deplorable then is a Worldlings case? Oh fear the World when it smileth, or seems sweet and amiable. Love it not, if you love your God and your Salvation.

VIII. *Fly from Temptations, and crucify the* (x) *Flesh, and keep a constant Government over your Appetite and Sense.* Many, who had no designed stated Vice, or worldly interest, have shamefully fallen by the sudden surprize of Appetite or Lust. When custom hath taught these to be greedy and violent, like a hungry Dog, or a lusting Boar, it is not a sluggish Wish or Purpose, that will mortify or rule them! How dangerous a case is that Man in, who hath so greedy a Beast continually to restrain? that if he do but neglect his Watch one Hour, is ready to run him headlong into Hell? Who can be safe that standeth long on so terrible a precipice? The Tears and Sorrows of many Years, may perhaps not repair the loss which one Hour or Act may bring. The case of *David*, and many others, are dreadful Warnings. Know what it is that you are most in Danger of; whether Lust and Idleness, or Excess in Meats, or Drinks, or Play; and there set your strongest Watch for your Preservation. Make it your daily Business to mortify that Lust, and scorn that your brutish Sense or Appetite should conquer Reason. Yet trust not purposes alone; but away from the Temptation; Touch not, yea look not on the tempting Bait: keep far enough off, if you desire to be safe. What Miseries come from small beginnings? Temptation leads to Sin, and small Sins to

C greater,

(x) *Rom.* 8. 1, 13. *Gal* 5. 24. *Rom.* 13. 14. *Gal.* 5. 17. *Jude* 8. 23. 2 *Pet.* 2. 10. *Ephes.* 2. 3. 1 *Pet.* 2. 11. *Matt.* 13. & 26. 41. *Luke* 8. 13.

greater, and those to Hell! And Sin and Hell are not to be played with! Open your Sin or Temptation to some Friend, that shame may save you from Danger.

IX. *Keep up a constant skilful Government over your* (y) *Passions and your Tongues.* To this end, keep a tender Conscience, which will smart when in any of these you sin. Let Holy Passions be well ordered, and selfish carnal Passions be restrained. Let your (z) Tongues know their Duties to God and Man, and labour to be skilful and resolute in performing them. Know all the Sins of the Tongue, that you may avoid them; for your Innocency and Peace do much depend on the prudent Government of your Tongues.

X. *Govern your* (a) *Thoughts with constant skilful Diligence.* In this, right Habits and Affections will do most, by inclining them unto Good. It's easy to think on that which we love. Be not unfurnished of matter for your Thoughts to work upon: And often retire your selves for serious Meditation. Be not so solitary and deep in Musings, as to over-stretch your Thoughts, and confound your Minds, or take you off from necessary converse with others! But be sure that you be Considerate, and dwell much at Home, and converse most with your Consciences and your God! with whom you have the greatest Business! Leave not your thoughts unimployed, or ungoverned: Scatter them not abroad upon impertinent Vanities. O that you knew what daily business you have for them! Most men are wicked, deceived, and undone, because they are inconsiderate, and dare not, or will not, retiredly and soberly use their Reason; or use it but as a slave in Chains in the service of their Passion, Luft and Interest. He was never Wise, or Good, or Happy, who was not soberly and

(y) *Jam.* 1. 19. & 3. 13, 17. 1 *Pet.* 3. 4. *Mat.* 5. 5. *Eph.* 4. 2, 3. *Col.* 3. 12. (z) *Jam.* 1. 26. & 3. 5, 6. *Psal.* 34. 13. *Pro.* 18. 21. (a) *Deut.* 15. 9. 2 *Cor.* 10. 5. *Gen.* 6. 5. *Psal.* 10. 4. & 94. 19. & 119. 113. *Prov.* 12. 5. & 15. 26. *Psal.* 119. 59. *Prov.* 30. 32. *Jer.* 4. 14. *Deut.* 32. 29.

and impartially Conſiderate, How to be Good, to do Good, and finally enjoy Good, muſt be the ſum of all your Thoughts. Keep them firſt holy, then charitable, clean and chaſte. And quickly check them when they look towards ſin.

XI. *Let* (b) *Time be exceeding Precious in your Eyes, and carefully and diligently redeem it.* What haſte doth it make? and how quickly will it be gone? and then how highly will it be valued, when a Minute of it can never be recalled? O what important Buſineſs have we, for every Moment of our Time, if we ſhould live a thouſand Years! Take not that Man to be well in his Wits, or to know his God, his End, his Work, or his Danger, who hath Time to ſpare. Redeem it, not only from needleſs Sports, and Plays, and Idleneſs, and Curioſity, and Complement, and exceſs of Sleep, and Chat, and Worldlineſs; but alſo from the Entanglements of leſſer Good, which would hinder you from greater. Spend time, as Men that are ready to paſs into another World, where every Minute muſt be accounted for; and it muſt go with us for ever as we lived here. Let not Health deceive you into the expectation of living long, and ſo into a ſenſleſs Negligence. See your Glaſs running, and keep a reckoning of the expence of Time: and ſpend it juſt as you would review it when it is gone.

XII. *Let the* (c) *Love of all in their ſeveral Capacities, become as it were your very Nature; and doing them all the Good you can, be very much of the Buſineſs of your Lives.* God muſt be loved in all his Creatures, his natural Image on all Men, and his ſpiritual Image on his Saints. Our Neighbour muſt be loved as our natural ſelves:

(b) *Epheſ.* 5. 16. *Job.* 14. 1, 2. *Act.* 17. 21. 1 *Cor.* 7. 29. 2 *Cor.* 6. 2. *Joh.* 9. 4. *Luk.* 19. 42, 44. *Pſal.* 39. 4. *Mat.* 25. 10, 12. (c) 1 *Tim.* 1. 5, 6. *Mat.* 19. 19. *Rom.* 13. 10. 1 *John* 1. 16. *Epheſ.* 4. 2, 15, 16. *Col.* 2. 2. & 1. 4. 1 *Tim.* 6. 11. *Jam.* 3. 17. *Phil.* 2. 1, 2. 1 *Theſſ.* 4. 9. *John* 13. 35. *Mat.* 5. 44, 45. 1 *Cor.* 13. *Jam.* 4. 11. *Gal.* 6. 10. *Tit.* 2. 14. *Phil.* 2. 20, 21. *Rom.* 15. 1, 3.

That is, our natural Neighbour as our natural Self, with a Love of benevolence; and our spiritual Neighbour as our spiritual Self, with a Love of Complacence. In oppofition to Complacence, we may hate our sinful Neighbour, as we muſt our ſelves (much more:) But in oppoſition to Benevolence we muſt neither hate our Selves, our Neighbour, or our Enemy. O that Men knew how much of Chriſtianity doth conſiſt in Love, and doing Good! With what Eyes do they read the Goſpel, who ſee not this in every Page? Abhor all that Selfiſhneſs, Pride and Paſſion which are the Enemies of Love; and thoſe Opinions, and Factions, and Cenſurings, and Back-biting, which would deſtroy it. Take him that ſpeaketh Evil of another to you, without a juſt cauſe and call, to be Satan's Meſſenger, intreating you to hate your Brother, or to abate your Love. For to perſwade you that a Man is bad, is directly to perſwade you ſo far to hate him. Not that the good and bad muſt be confounded: but Love will call none bad without conſtraining evidence. Rebuke Back-biters. Hurt no Man, and ſpeak evil of no Man; unleſs it be not only juſt, but neceſſarily to ſome greater Good. Love is lovely: They that Love ſhall be Beloved. Hating and hurting makes Men hateful. *Love thy Neighbour as thy ſelf*; and *Do as thou wouldſt be done by*, are the Golden Rules of our Duty to Men; which muſt be deeply written on your Hearts. For want of this, there is nothing ſo falſe, ſo bad, ſo cruel, which you may not be drawn to think, or ſay, or do againſt your Brethren. Selfiſhneſs and want of Love, do as naturally tend to Ambition and Covetouſneſs, and thence to Cruelty againſt all that [illegible] in the Way of their Deſires, as the nature of a [illegible] to kill the Lambs. All Factions, and Contentions, and Perſecutions in the World, proceed from Selfiſhneſs, and want of Charity. Devouring Malice is the Deviliſh Nature. Be as zealous in doing good to all, as Satan's Servants are in hurting. Take it as the uſe of all your Talents, and uſe them as you would hear of

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it at laſt. Let it be your Buſineſs and not a matter on the by: Eſpecially for publick Good, and Mens Salvation. And what you cannot do your ſelves, perſwade others to. Give them good Books: and draw them to the means, which are moſt like to profit them.

XIII. *Underſtand the right Terms of Church-Communion: eſpecially the Unity of the Univerſal Church, and the Univerſal Communion, which you muſt hold with all the parts; and the difference between the Church as Viſible and Inviſible.* For want of theſe, how woful are our diviſions? Read oft, 1 *Cor.* 12. & *Eph.* 4. 1. to 17. *Joh.* 17. 21, 22, 23. *Act.* 4. 32. & 2. 42. 1 *Cor.* 1. 10, 11, 13. & 3. 3. *Rom.* 16. 17. *Phil.* 2. 1, 2, 3, 4. 1 *Theſ.* 5. 12, 13. *Act.* 20. 30. 1 *Cor.* 11. 19. *Titus.* 3. 10. *James.* 3. *Col.* 1. 4. *Heb.* 10. 25. *Acts* 8. 12, 13, 37. 1 *Cor.* 1. 2, 13. & 3. 3, 4. & 11. 18, 21. Study theſe well. You muſt have Union and Communion in Faith and Love, with all the Chriſtians in the World. And refuſe not *local Communion* when you have a juſt call, ſo far as they put you not on ſinning. Let your uſual meeting be with the pureſt Church, if you lawfully may, (and ſtill reſpect the publick Good;) But ſometimes occaſionally communicate even with defective faulty Churches, ſo be it they are true Chriſtians, and put you not on Sin: that ſo you may ſhew that you own them as Chriſtians, though you diſown their Corruptions. Think not your preſence maketh all the Faults of Miniſtry, Worſhip, or People to be yours (for then I would join with no Church in the World.) Know that as the myſtical Church conſiſteth of Heart-Covenanters, ſo doth the Church as Viſible conſiſt of Verbal-Covenanters, which make a credible profeſſion of Conſent: And that Nature and Scripture teacheth us to take every Man's word as Credible, till Perfidiouſneſs forfeit his Credit; which forfeiture muſt be proved, before any ſober Profeſſion can be taken for an inſufficient title. (*d*) Grudge not then at the Communion of any Profeſſed Chriſtian in

(*d*) *Mat.* 13. 29, 41.

the Church Visible: (though we must do our part to cast out the obstinately impenitent by Discipline, which if we cannot do, the Fault is not ours.) The presence of Hypocrites is no hurt, but oft a Mercy to the Sincere. How small else would the Church seem in the World? Outward Privileges belong to Outward Covenanters; and Inward Mercies to the Sincere. (e) Division is wounding, and tends to Death. Abhor it as you love the Churches welfare or your own: The Wisdom from above is first pure, and then peaceable. Never separate what God conjoineth. It is the Earthly, sensual, devilish Wisdom, which causeth bitter envying, and strife, and confusion, and every evil Work. Blessed are the Peace-makers.

XIV. *Take heed of* (f) *Pride and Self-conceitedness in Religion:* If once you over-value your own understandings, your crude Conceptions and gross Mistakes will delight you as some supernatural light: And instead of having compassion on the Weak, you will be unruly and despisers of your Guides, and censorious contemners of all that differ from you; and persecutors of them if you have Power; and will think all intolerable, that take you not as Oracles, and your words as Law. Forget not that the Church hath always suffered by censorious, unruly Professors on the one Hand, (and O what Divisions and Scandals have they caused!) as well as by the Prophane and Persecutors on the other. Take heed of both: And when Contentions are afoot, be quiet and silent, and not too forward; and keep up a Zeal for Love and Peace.

XV. *Be faithful and conscionable in all your* (g) *Relations.* Honour and obey your Parents, and other Superiors: Despise not, and resist not Government: If you suffer unjustly by them, be humbled for those Sins, which cause

(e) *John* 16. 2. 1 *Cor.* 1. 10. *Rom.* 16. 17. *Jam.* 3. 14, 15, 16, 17, 18. (f) 1 *Tim.* 3. 6. *Col.* 2. 18. 1 *Cor.* 8. 1. 1 *Cor.* 4. 6. 1 *Tim.* 6. 4. 1 *Pet.* 5. 5. *Jam.* 3. 1, 17. (g) *Eph.* 5. & 6. *Col.* 3. & 4. *Rom.* 13. 1, 7. 1 *Pet.* 2. 13, 15.

cause God to turn your Protectors into Afflictors: And instead of murmuring and rebelling against them, reform your selves, and then commit your selves to God. Princes and Pastors I will not speak to: Subjects, and Servants, and Children, must obey their Superiors, as the Officers of God.

XVI. *Keep up the Government of God in your* (h) *Families.* Holy Families must be the chief preservers of the Interest of Religion in the World. Let not the World turn God's Service into a customary lifeless Form. Read the Scripture, and edifying Books to them: Talk with them seriously about the State of their Souls, and everlasting Life; Pray with them fervently; Watch over them diligently; Be angry against Sin, and meek in your own cause; Be Examples of Wisdom, Holiness and Patience; And see that the Lord's Day be spent in holy preparation for Eternity.

XVII. *Let your* (i) *Calling be managed in Holiness and Laboriousness.* Live not in Idleness; be not slothful in your Work, whether you be Bound or Free; in the sweat of your Brows you must eat your Bread, and labour the six Days, that you may have to give to him that needeth; Slothfulness is Sensuality as well as filthier Sins. The Body (that is able) must have fit Employments as well as the Soul, or else Body and Soul will fare the worse; but let all be but as the labour of a Traveller, and aim at God and Heaven in all.

XVIII. *Deprive not your selves of the benefit of an able faithful* (k) *Pastor, to whom you may open your Case in secret; or at least of a holy* (l) *faithful Friend: And be not* (m) *displeased at their free Reproofs.* Wo to him that is alone! How blind and partial are we in our own Causes! and how hard is it to know our selves without an able

(h) *Command.* 4. *Josh.* 24. 15. *Deut.* 6. 6, 7, 8. *Dan.* 6. (i) *Heb.* 13. 5. *Command.* 4. 2 *Thess.* 3. 10, 12. 1 *Thess.* 4. 7. 1 *Tim.* 5. 13. *Prov.* 31. 1 *Cor.* 7. 29. (k) *Mal.* 2. 7. (l) *Eccles.* 4. 10, 11. (m) *Prov.* 12. 1. & 15. 5, 10, 31. *Heb.* 3. 13.

faithful Helper! You forfeit this great Mercy, when you love a Flatterer, and angrily defend your Sin.

XIX. (n) *Prepare for Sickness, Sufferings, and Death.* Overvalue not Prosperity, nor the Favour of Man. If selfish Men prove false and cruel to you, even those of whom you have deserved best, marvel not at it, but pray for your Enemies, Persecutors, and Slanderers, that God would turn their Hearts and pardon them. What a Mercy is it to be driven from the World to God, when the love of the World is the greatest danger of the Soul? Be ready to die, and you are ready for any thing. Ask your Hearts seriously, What is it that I shall need at a dying Hour? And let it speedily be got ready, and not be to seek in the time of your Extremity.

XX. *Understand the true Method of Peace of Conscience, and judge not of the State of your Souls upon deceitful Grounds.* As presumptuous Hopes do keep Men from Conversion, and embolden them to sin; so causeless Fears do hinder our Love and Praise of God, by obscuring his Loveliness: And they destroy our Thankfulness, and our Delight in God, and make us a Burden to our selves, and a grievous Stumbling-block to others. The general Grounds of all your Comfort, are, 1. The (o) gracious Nature of God. 2. The (p) sufficiency of Christ. And, 3. the Truth and (q) Universality of the Promise, which giveth Christ and Life to all, if they will accept him. But this Acceptance is the Proof of your particular Title, without which these do but aggravate your Sin. Consent to God's Covenant is the true Condition and Proof of your Title to God as your Father, Saviour, and Sanctifier, and so to the saving Blessings of the Covenant: Which Consent, if you survive, must produce the Duties which you consent to.

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(n) *Luk.* 12. 40. 2 *Pet.* 1. 10. *Phil.* 1. 21, 23. *Jer.* 9. 4, 5. *Mat.* 7. 4. 5. 2 *Cor.* 5. 1, 2, 4, &c. (o) *Exod.* 34. 6. (p) *Heb.* 7. 25. (q) *Joh.* 4. 42. *Joh.* 3. 16. 1 *Tim.* 4. 10 & 2. 4. *Mat.* 28. 19, 20. *Rev.* 22. 17. *Isa.* 55. 1, 2, 3, 6, 7.

He that heartily consenteth that God be his God, his Saviour and Sanctifier, is in a state of Life. But this includeth the (r) rejection of the VVorld; Much Knowledge, and Memory, and Utterance, and lively Affections, are all very desirable: But you must judge your state by none of these, for they are all uncertain. But, 1. If God, and Holiness, and Heaven, have the highest estimation of your practical Judgment, as being esteemed best for you: 2. And be preferred in the Choice and Resolution of your Wills, and that habitually before all the Pleasures of the VVorld: 3. And be first and chiefly sought in your Endeavours; This is the infallible proof of your *Sanctification*.

Christian, Upon long and serious study and experience, I dare boldly commend these Directions to thee, as the VVay of God, which will end in Blessedness. The Lord resolve and strengthen thee to obey them.

This is the true Constitution of *Christianity*: This is true Godliness; and this is to be *Religious* indeed: And all this is no more than to be seriously such, as all among us in general VVords profess to be. This is the *Religion* which must difference you from Hypocrites; which must settle you in Peace, and make you an Honour to your Profession, and a Blessing to those that dwell about you. Happy is the Land, the Church, the Family, which doth consist of such as these! These are not they that either Persecute or Divide the *Church*, or that make their *Religion* a servant to their Policy, to their ambitious designs, or fleshly Lusts; nor that make it the Bellows of *Sedition* or *Rebellion*, or of an envious hurtful Zeal, or a snare for the Innocent, or a Pistol to shoot at the Upright in Heart: These are not they that have been the shame of their Profession, the hardning of Ungodly Men and Infidels and that have caused the Enemies of the Lord to blaspheme. If any Man will make a Religion of, or for his Lusts; of Papal

(r) *Luke* 14. 26, 33. 1 *John* 2. 15. *Mat.* 6. 19, 20, 21, 33. *Col* 3. 1, 2. *Rom.* 8. 1, 13.

pal Tyranny, or Pharisaical Formality, or of his private Opinions, or of proud censoriousness, and contempt of others, and of Faction, and unwarrantable Separations and Divisions, and of standing at a more observable distance from common Professors of Christianity, than God would have them; or yet of pulling up the Hedg of Discipline, and laying Christ's Vineyard common to the Wilderness; the Storm is coming, when this Religion founded on the Sand will fall, and great will be the fall thereof. When the Religion which consisteth in Faith and Love to God and Man, in mortifying the Flesh, and crucifying the World, in Self denyal, Humility and Patience, in sincere Obedience, and faithfulness in all Relations, in watchful Self-Government, in doing Good, and in a Divine and Heavenly Life, tho' it will be hated by the ungodly World, shall never be a dishonour to your Lord, nor deceive or disappoint your Souls.

A Short Catechism.

Quest. 1. *WHat is the Christian Religion?*

Answ. The Christian Religion is the Baptismal Covenant made and kept; wherein God the Father, Son and Holy Ghost, doth give himself to be our reconciled God and Father, our Saviour and Sanctifier; and we believingly give up our selves accordingly to him, renouncing the Flesh, the World, and the Devil. Which Covenant is to be oft renewed, specially in the Sacrament of the Lord's Supper.

Quest. 2. *Where is our Covenant-part and Duty fullier opened?*

Answ. 1. In the Creed, as the Sum of our Belief.

2. In the Lord's Prayer, as the Sum of our Desires.

3. And in the Ten Commandments (as given us by Christ, with the Gospel-Explications) as the Sum of our Practice. Which are as followeth.

The CREED.

I Believe in God the Father Almighty, Creator of Heaven and Earth: And in Jeſus Chriſt his only Son our Lord, which was conceived by the Holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was Crucified, dead and buried, he deſcended into Hell: The third day he aroſe again from the Dead, he aſcended into Heaven, and ſitteth on the right Hand of God the Father Almighty, from thence he ſhall come to Judg the Quick and the Dead. I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the Body, and the Life Everlaſting. *Amen.*

The LORD'S *Prayer.*

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom, and the Power, and the Glory for ever. *Amen.*

The Ten Commandments.

I. I Am the Lord thy God which have brought thee out of the Land of *Egypt*, out of the Houſe of Bondage: Thou ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thee any graven Image, or any likeneſs of *any thing* that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and ſhewing Mercy unto thou-

thousands of them that love me and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; For the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath-day to keep it holy; six days shalt thou labour and do all thy Work; but the seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any Work; thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is; and rested the seventh Day; wherefore the Lord blessed the Sabbath-Day, and hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

VI. Thou shalt not Kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

Quest. 3. *Where is the Christian Religion most fully opened, and entirely contained?*

Answ. In the Holy Scriptures, especially of the New Testament: Where, by Christ, and his Apostles and Evangelists, inspired by his Spirit, the History of Christ and his Apostles is sufficiently delivered, the Promises and Doctrine of Faith are perfected, the Covenant of Grace most clearly opened, and Church-Offices, Worship, and Discipline established; in the understanding whereof, the strongest Christians may increase whilst they live on Earth.

The

The explained Profession of the Christian Religion.

I. I Believe that there is one GOD, an infinite Spirit of Life, Understanding and Will; perfectly Powerful, Wise and Good; The Father, the Word, and the Spirit, the Creator, Governour, and End of all things; our absolute Owner, our most just Ruler, and our most gracious Benefactor, and most amiable Good. *The Assent.*

II. I believe that Man being made in the Image of God, an imbodied Spirit of *Life*, *Understanding* and *Will*, with holy Vivacity, wisdom and Love, to know, and love, and serve his Creator, here and for ever, did by wilful sinning fall from his God, his Holiness, and Innocency; under the Wrath of God, the Condemnation of his Law, and the Slavery of the Flesh, the World, and the Devil. And that God so loved the World, that he gave his only Son to be their Redeemer, who being GOD, and one with the Father, took our Nature, and became MAN: being conceived by the Holy Ghost, born of the Virgin *Mary*, called *Jesus Christ*, who was perfectly holy, sinless, fulfilling all Righteousness, overcame the Devil and the World, and gave himself a Sacrifice for our Sins, by suffering a cursed Death on the Cross, to ransom us, and reconcile us unto God; and was buried, and went among the Dead; the third Day he rose again, having conquered Death, and he fully established the Covenant of Grace, that all that truly repent and believe, shall have the love of the Father, the Grace of the Son, and the Communion of the Holy Spirit; and if they love God, and obey him sincerely to the Death, they shall be glorified with him in Heaven for ever: And the Unbelievers, Impenitent, and Ungodly shall go to everlasting Punishment. And having commanded his Apostles to Preach the Gospel to all the World,

and

and promised his Spirit, he ascended into Heaven. Where he is the Glorified Head over all Things to the Church, and our prevailing Intercessor with the Father: who will there receive the departed Souls of the Justified: and at the end of this World will come again and raise all the Dead, and will Judge all according to their Works, and justly execute his Judgment.

III. I believe that God, the Holy Spirit, was given by the Father and the Son, to the Prophets, Apostles, and Evangelists, to be their Infallible Guide in Preaching and Recording the Doctrine of Salvation; and the Witness of its certain Truth, by his manifold Divine Operations; and to quicken, illuminate, and sanctifie all true Believers, that they may overcome the Flesh, the World, and the Devil. And all that are thus sanctified, are one holy Catholick Church of Christ, and must live in holy Communion, and have the pardon of their Sins, and shall have everlasting Life

The Consent, or Covenant.

Believing in God the Father, Son and Holy Spirit, I do presently, absolutely, and resolvedly give up my self to him, my Creator and reconciled God and Father, my Saviour and Sanctifier: And repenting of my Sins I renounce the Devil, the World, and the sinful desires of the Flesh: And denying my self, and taking up my Cross, I consent to follow Christ the Captain of my Salvation, in hope of his promised Grace and Glory.

A Short CATECHISM for those that have Learned the first.

Quest. 1. *What do you believe concerning GOD?*

1 Assent. *Answ.* There is one onely God; an Infinite Spirit of Life, Understanding and Will, most perfect,

perfectly Powerful, Wise and Good; The *Father*, the *Word*, and the *Spirit*: The Creator, Governour and end of all things; Our Absolute Owner, our most Just Ruler, and our most Gracious and most Amiable Father.

Queſt. 2. *What believe you of the Creation, and the nature of Man, and the Law which was given to him?*

Anſw. God created all the World: And made MAN in his own *Image*, an imbodied Spirit of Life, Understanding and Will, with holy Livelineſs, Wiſdom and Love; to know, and love, and ſerve his Maker, here and for ever: and gave him the inferiour Creatures for his uſe: But forbad him to eat of the Tree of Knowledge, upon pain of Death.

Qu. *What believe you of Man's fall into ſin and miſery?*

Anſ. Man being tempted by Satan, did by wilful ſinning fall from his Holineſs, his Innocency, and his Happineſs, under the Juſtice of God, the condemnation of his Law, and the ſlavery of the Fleſh, the World, and the Devil; whence ſinful, guilty and miſerable Natures are propagated to all Mankind: And no meer Creature is able to deliver us.

Queſt. 4. *What believe you of Man's Redemption by Jeſus Chriſt?*

Anſw. God ſo loved the World, that he gave his only Son to be their Saviour: Who being GOD, and One with the Father, took our Nature, and became MAN; being conceived by the Holy Ghoſt; Born of the Virgin *Mary*; and called *JESUS CHRIST*: who was perfectly holy, without ſin, fulfilling all Righteouſneſs; and overcame the Devil and the World; and gave himſelf a Sacrifice for our Sins, by ſuffering a Curſed Death on the Croſs to ranſom us, and reconcile us unto God; and was buried, and went among the Dead: the third day he roſe again, having conquered Death; and having ſealed the New Covenant with his Blood, he commanded his Apoſtles and other Miniſters, to Preach the Goſpel to all the World; and promiſed the Holy

Holy Ghost: And then Ascended into Heaven, where he is God and Man, the Glorified Head over all things to his Church, and our prevailing Intercessor with God the Father.

Quest. 5. *What is the New Testament, or Covenant, or Law of Grace?*

Answ. God through *Jesus Christ*, doth freely give to all Mankind, himself, to be their Reconciled God and Father, his *Son* to be their *Saviour*, and his *Holy Spirit* to be their Sanctifier, if they will believe and accept the Gift, and will give up themselves to him accordingly; *Repenting* of their sins, and consenting to forsake the Devil, the World, and the Flesh, and *sincerely*, (though not perfectly) to obey *Christ* and his *Spirit* to the end, according to the Law of Nature, and his Gospel-*Institutions*, that they may be glorified in Heaven for ever.

Quest. 6. *What believe you of the Holy Ghost?*

Answ. God the Holy Spirit was given by the Father and the Son to the Prophets, Apostles, and Evangelists, to be their Infallible Guide in Preaching and *Recording* the Doctrine of *Salvation*; and the Witness of its certain Truth by his manifold Divine Operations. And he is given, to quicken, illuminate, and sanctifie all true Believers, and to save them from the Devil, the World, and the Flesh.

Quest. 7. *What believe you of the Holy Catholick Church, the Communion of Saints, and the Forgiveness of Sins?*

Answ. All that truely consent to the Baptismal *Covenant*, are one sanctified *Church* or *Body* of *Christ*, and have *Communion* in the same *Spirit* of *Faith* and *Love*, and have the forgiveness of all their sins; and all that by Baptism *visibly Covenant*, and that continue to profess *Christianity* and *Holiness*, are the universal visible Church on Earth; and must keep holy Communion with Love and Peace in the particular Churches; in the Doctrine, Worship, and Order Instituted by *Christ*.

Quest. 8.

Quest. 8. *What believe you of the* Resurrection *and* Everlasting Life?

Answ. At Death the Souls of the Justified go to Happiness with Christ, and the Souls of the Wicked to Misery: And at the end of this World, Christ will come in Glory, and will raise the Bodies of all Men from Death, and will Judge all according to their Works: And the Righteous shall go into Everlasting Life, where being made perfect themselves, they shall *see God, and perfectly Love and Praise him with Christ,* and all the glorified Church; and the rest into Everlasting punishment.

Quest. 9. *You have told me what you* (I. Consent.) *believe: Tell me now what is the full* Resolution *and* Desire of your Will, *concerning all this which you Believe?*

Answ. Believing in God the Father, Son, and Holy Spirit, I do presently, absolutely and resolvedly give up my self to Him, my Creator and reconciled God and Father, my Saviour, and my Sanctifier. And Repenting of my Sins I renounce the Devil, the World, and the sinful desires of the Flesh. And denying my self, and taking up my Cross, I consent to follow Christ the Captain of my Salvation; In hope of the Grace and Glory promised. Which I daily desire and beg as he hath taught me, saying, [*Our Father which art in Heaven*, &c.]

Quest. 10. *What is that* Practice *which by this Covenant you are obliged to?*

Answ. According to the Law of Nature, and Christs Institutions I must (desiring Perfection) sincerely Obey him in a Life of *Faith*, and *Hope*, and *Love*: Loving God as God, for himself above all, and loving my self as his Servant, especially my Soul; and seeking its Holiness and Salvation; and Loving my Neighbour as my self. I must avoid all Idolatry of Mind or Body, and must Worship God according to his Word, by Learning and Meditating on his Word; by Prayer,

The Lord's Supper, and other Church-Ordinances, are opened in the VIIIth, days Conference, and more fully in my Universal Concord.

Thanksgiving, Praise, and use of his Sacrament: I must not profane, but holily use his holy Name: I must keep holy the Lord's Day, especially in Communion with the Church Assemblies: I must Honour and Obey my Parents, Magistrates, Pastors, and other Rulers: I must not wrong my Neighbour in thought, word, or deed, in his Soul, his Body, his Chastity, Estate, Right or Propriety; but do him all the good I can: And do as I would be done by; which is summed up in the Ten Commandments, [*God spake these words, saying,* &c.

A Prayer for Families in the method of the Lord's Prayer, being but an Exposition of it.

MOST Glorious GOD, who art Power, and Wisdom, and Goodness it self, the Creator of all things; the *Owner*, the *Ruler*, and the *Benefactor* of the World, but especially of thy Church and Chosen Ones: Though by sin original and actual we were thy Enemies, the Slaves of Satan and our Flesh and under thy displeasure, and the condemnation of thy Law; yet thy Children Redeemed by Jesus Christ thy Son, and Regenerated by thy Holy Spirit, have leave to call thee their *reconciled Father*: For by thy Covenant of Grace thou hast given them thy Son to be their Head, their Teacher, and their Saviour: And in Him thou hast pardoned, adopted, and sanctified them; sealing and preparing them by thy Holy Spirit, for thy Celestial Kingdom, and beginning in them that holy *life*, and *light*, and *love*, which shall be perfected with thee in Everlasting Glory. O with what wondrous love hast thou loved us, that of Rebels we should be made the Sons of God! Thou hast advanced us to this dignity,

nity, that we might be *devoted* wholly to Thee as Thine Own, and might delightfully *obey Thee*, and entirely *love Thee* with all our Heart; and so might glorifie *Thee* here and for ever.

O cause both us, and all thy Churches, and all the World, to hallow thy great and holy Name! And to live to Thee as our Ultimate End; that thy shining Image on Holy Souls may Glorifie thy Divine Perfection.

And cause both us and all the Earth, to cast off the Tyranny of Satan and the Flesh, and to acknowledge thy Supream Authority, and to become the Kingdoms of Thee and Thy Son Jesus, by a willing and absolute subjection. O perfect thy Kingdom of Grace in ourselves and in the World, and hasten the Kingdom of Glory.

And cause us and thy Churches, and all people of the Earth, no more to be ruled by the *Lusts* of the *Flesh*, and their Erroneous Conceits, and by *Self-will*, which is the Idol of the Wicked; but by thy *perfect Wisdom* and *holy Will* revealed in thy Laws: Make known thy Word to all the World, and send them the Messengers of Grace and Peace; and cause Men to *understand*, *believe* and *obey* the Gospel of Salvation; and that with such Holiness, Unity, and Love, that the Earth, which is now too like to Hell, may be made liker unto Heaven; and not only thy scattered imperfect Flock, but those also, who in their carnal and ungodly minds do now refuse a holy Life, and think thy *Word* and *Ways* too strict, may desire to imitate even the Heavenly Church; where Thou art obeyed, and loved, and praised, with high Delight, in Harmony and Perfection.

And because our *Being* is the subject of our *well-being*, maintain us in the Life which thou hast here given us, until the work of Life be finished; and give us such health of Mind and Body, and such protection and supply of all our wants, as shall best fit us for

our Duty; and make us contented with our *daily* Bread, and patient if we want it; And save us from the love of the Riches, and Honours, and Pleasures of this World, and the Pride, and Idleness, and Sensuality which they cherish; And cause us to serve thy Providence by our diligent Labours, and to serve thee faithfully with all that thou giveſt us; And let us not make provision for the Flesh, to satisfie its desires and lusts.

And we beseech thee of thy Mercy, through the Sacrifice and Propitiation of thy Beloved Son, forgive us all our sins, original and actual, from our Birth to this Hour; our omissions of Duty, and committing of what thou dadst forbid: Our sins of heart, and word, and deed; our sinful thoughts and affections, our sinful passions and discontents; our secret and our open sins; our sins of negligence, and ignorance, and rashness; but especially our sins against knowledge and Conscience, which have made the deepest guilt and wounds. Spare us, O Lord, and let not our sins so find us out as to be our ruin; but let us so find them out, as truely to repent and turn to thee! Especially punish us not with the loss of thy Grace! Take not thy Holy Spirit from us, and deny us not his assistance and holy operations. Seal to us by that Spirit the pardon of our sins, and lift up the light of thy Countenance upon us, and give us the joy of thy Favour and Salvation. And let thy Love and Mercy so fill us not only with Thankfulness to Thee, but with Love and Mercy to our Brethren and our Enemies; that we may heartily forgive them that do us wrong, as through thy Grace we hope we do.

And for the time to come suffer us not to cast our selves wilfully into Temptations; but carefully to avoid them, and resolutely to resist and Conquer what we cannot avoid; And O mortifie those inward Sins and Lusts, which are our constant and most dangerous Temptations: And let us not be tempted by Satan or

the World, or tryed by thy Judgments, above the strength which thy Grace shall give us. Save us from a fearless confidence in our own strength. And let us not dally with the snare, nor taste the bait, nor play with the Fire of thy wrath; But cause us to fear and depart from evil; left before we are aware, we be entangled and overcome, and wounded with our Guilt and with thy Wrath, and our End should be worse than our Beginning. Especially save us from those radical Sins of Error, and Unbelief, Pride, Hypocrisie, Hardheartedness, Sensuality, Slothfulness, and the love of this present World, and the loss of our love to Thee, to thy Kingdom and thy Ways.

And save us from the malice of Satan and of wicked Men, and from the Evils which our sins would bring upon us.

And as we crave all this from thee, we humbly render our Praises with our future Service to thee! Thou art the King of all the World, and more than the Life of all the Living! Thy Kingdom is Everlasting: Wise, and Just, and Merciful is thy Government. Blessed are they that are thy faithful Subjects; But who hath hardened himself against thee, and hath prospered? The whole Creation proclaimeth thy Perfection: But it is Heaven where the Blessed see thy Glory, and the Glory of our Redeemer, where the Angels and Saints behold thee, admire thee, adore thee, love thee, and praise thee with triumphant joyful Songs, the Holy, Holy, Holy God, the Father, Son and Holy Ghost, who was and is, and is to come; Of Thee, and through Thee, and to Thee are all things: To Thee, be Glory for ever, *Amen.*

A short Prayer for Families.

MOst Glorious, Ever-living God, Father, Son and Holy Ghost, Infinite in thy Power, Wisdom and Goodness; Thou art the Creator of all the World,

the Redeemer of lost Mankind, and the Sanctifier of thine Elect. Thou hast made us living reasonable Souls, placed a while on Earth in Flesh, to seek, and know, and love, and serve thee, which we should have done with all our Soul and Might: For we and all things are Thine own, and Thou art more to us than all the World. This should have been the greatest Business, Care and Pleasure of our Lives: We were bound to it by thy Law, and invited by thy Love and Mercy, and the Promise of a Reward in Heaven: And in our Baptism we were devoted to this Christian Life of Faith and Holiness, by a solemn Covenant and Vow. But with Grief and Shame we do confess, that we have been too unfaithful to that Covenant, and too much neglected the Lord our Father, our Saviour and our Sanctifier, to whom we were devoted; And have too much served the Flesh and the World, and the Devil which we renounced. We have added to our Original *Sin*, the guilt of Unthankfulness for a Saviour, and resisting his Spirit and Grace that should have renewed, governed and saved us. We have spent much of our Lives, in fleshly and worldly Vanity, and sinfully neglected the greatest work, of making a sure Preparation for Death and Judgment, and our endless State. In a Custom of sinning we have hardened our Hearts against thy Word and Warnings, and the Reproofs of thy Ministers, and of our Consciences that have oft told us of our Sin and Danger, and called us to Repent.

And now, O Lord, our convinced Souls confess that we deserve to be forsaken by thee, and left to our own lust and folly, and to the deceits of Satan, and unto endless Misery. But seeing thou hast given a Saviour to lost Man, and a pardoning Covenant, through the Merits of Christ, promising Forgiveness and Salvation to every true penitent Believer; we thankfully accept thy offered Mercy, and penitently bewail our *Sin*, and cast our miserable *Souls* upon thy Grace, and the *Sacrifice*, Merits and Intercession of our Redeemer.

Forgive

Forgive all the sins of our Hearts and Lives; and as a reconciled Father take us as thy adopted Children in Christ. O give us thy renewing Spirit, to be in us a powerful and constant Author of Holy Light, and Love and Life, to fit us for all our Duty, and for Communion with thee, and for Everlasting Life: And to dwell in us as thy Witness and Seal of our Adoption. Let him be better to our Souls than our Souls are to our Bodies, Teaching us thy Word and Will, and bringing all our love and will to a joyful compliance with thy Will: and quickening our dull and drowsie Hearts to a Holy and Heavenly Conversation. Let him turn all our sinful Pleasures and Desires, into the delightful love of thee and of thy Ways and Servants. Save us from the great Sins of Selfishness, Pride, and Worldliness, and give us Self-denial, Humility, and a Heavenly Mind. That while we are on Earth our Hearts may be in Heaven, where we hope to live in thy joyful Love and praise with Christ and all his Holy Ones for ever. Let us never forget that this Life is short, and that the life to come is endless: That our Souls are precious and our Bodies vile, and must shortly turn to rottenness and dust; that Sin is odious, and Temptations dangerous, and Judgment dreadful to unprepared guilty Souls; and that without a Saviour and his Grace and Spirit, there is no Salvation: Cause us to live as we would die, and let no Temptation, Company or Business, draw us to forget our God and our everlasting state.

Lord bless the World, and specially these Kingdoms, with Wise, Godly, Just and Peaceable Princes, and inferiour Judges and Magistrates; and guide, protect and prosper them for the common good, and the promoting of Godliness, and suppressing of sin: And bless all Churches with able, godly, faithful Pastors, that are zealous Lovers of God, and Goodness, and the Peoples Souls. And save the Nations and Churches from Oppressing Tyrants and Deceivers, and from malignant Ene-

Enemies to serious Piety. And cause Subjects to live in just Obedience, and in Love and Peace. Bless Families with wise religious Governours, who will carefully instruct their Children and Servants, and restrain them from Sin, and keep them from Temptation, Teach Children and Servants to fear God, and honour and obey their Governours.

O Our Father which art in Heaven, Let thy Name be hallowed. Let thy Kingdom come. Let thy will be done in Earth as it is in Heaven. Give us this day our daily Bread; Forgive us our Trespasses, as we forgive them that Trespass against us. Lead us not into Temptation, but Deliver us from Evil: For thine is the Kingdom, the Power and the Glory, for ever. Amen.

Before Meat.

MOst Gracious God who hast given us Christ, and with him all that is necessary to Life and Godliness: We thankfully take this our Food as the Gift of thy Bounty, procured by his Merits: Bless it to the Nourishment and Strength of our frail Bodies, to fit us for thy cheerful Service: And save us from the abuse of thy Mercies by Gluttony, Drunkenness, Idleness or sinful fleshly Lusts, for the sake of Jesus Christ our only Saviour and Lord. Amen.

After Meat.

MOst Merciful Father, Accept of our Thanks for these and all thy Mercies: And give us yet more thankful Hearts: O give us more of the great Mercies proper to thy Children, even thy Sanctifying and Comforting Spirit, assure us of thy Love through Christ, and a Treasure, and a Heart and Conversation in Heaven: And bring and keep us in a constant readiness for a safe and Comfortable Death: For the sake of Jesus Christ our Lord and only Saviour. Amen.

FINIS.